# UNITARIAN WORD & WORK

## FEBRUARY 1911

The Monthly Bulletin of the American Unitarian Association, The National Alliance of Unitarian Women, The Unitarian Sunday School Society, Young People's Religious Union, and The Unitarian Temperance Society

Publication Department
AMERICAN UNITARIAN ASSOCIATION
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# THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

## THE AMERICAN UNITARIAN ASSOCIATION

The Association was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity. In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

## THE NATIONAL ALLIANCE OF UNITARIAN WOMEN

The National Alliance was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

## THE UNITARIAN SUNDAY SCHOOL SOCIETY

The Society was founded in 1827, and exists for the purpose of co-operating with the churches and Sunday schools and the homes of the Unitarian denomination in promoting the religious and moral education of the rising generation. It seeks to increase the number, size and efficiency of the Sunday schools; to publish manuals for use in the Sunday school and the home; to keep abreast with the progress and application of psychology and pedagogy to religious education; and to disseminate knowledge of the principles and methods involved.

## THE YOUNG PEOPLE'S RELIGIOUS UNION

The Union was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

## THE UNITARIAN TEMPERANCE SOCIETY

The Temperance Society is practically the working committee of the Unitarian churches to promote the cause of temperance in every way possible. It publishes and freely distributes addresses, pamphlets, leaflets and tracts, and furnishes temperance news and facts to the public press. It arranges for conferences on the subject of temperance and sends speakers to general meetings where this subject may properly have a share in the interest and attention.

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## UNITARIAN WORD AND WORK

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Vol. 14 FEBRUARY, 1911 No. 5

## EDITORIAL

IF any one doubts that the Unitarian message ought to be delivered, let him consider the hold that mediaevalism still has upon the great masses titudes that throng to hear Billy Sunof the people. Let him witness the mulday and Gypsy Smith in the middle west—people who attend these great meetings partly out of curiosity, partly because of the psychological intoxication they provide, and partly because they desire to hear some one speak with authority about the relations they hold towards God and the future life. For all sane men and women are, just because they are human beings, theologians. And if they are not provided with a good theology they will accept a bad one, so it be delivered with power. And these people, seeing Billy Sunday in his shirt sleeves, sweating in the violence of his physiological oratory, now winning their admiration by the grotesqueness of his wit, now tearing open their hearts with ruthless hand and revealing the griefs and fears of the past, at last exhausted by the long wrenching of their emotions, become his easy prey.

We cannot adopt the methods of Billy Sunday in order to avoid the charge of complaisance; but we can accomplish much by the spoken word, the distribution of literature and a triumphant belief in the enduring beauty of our faith. We can do our part to convey everywhere the sane spirit and that belief in God which protects us from the superstitious fears of mediaevalism.

THE critics of Unitarianism have much to say about what they call "Unitarian complaisance." By this expression is meant a certain satisfaction in the wholeness of things and the ultimate triumph of whatever is best fitted to endure. "Unitarian complaisance" does not necessarily mean a deadening indifference to progressive enterprises and a smug self-seclusion from the responsibilities of missionary endeavor. Have we not known scores of Unitarians who might well be called complaisant and who are enthusiastic in behalf of many genuine reforms and philanthropies? But you cannot frighten them by announcing the end of the world, you cannot arouse them to a single missionary effort by declaring that we are all miserable sinners, you cannot change the expression on their faces by threats of hell and the possible rewards of heaven. They have only the placid

smile which means more than the frown of contempt for the wild exhortations and the agonizing contortions of the revivalist. Deathbed scenes and eleventh-hour repentances, presented with any amount of nasal solemnity, mean no more to them than so many chapters from "Alice in Wonderland."

"Unitarian complaisance," properly understood, is the presence of an established and fixed faith in the soul. It means faith in God, faith in this God-given life of ours, faith in the life-processes that have kept the world going since time began and will keep it going unto the end, faith in the naturalness and beneficence of death and faith in the God-provided conditions of life hereafter.

"WHAT good does it do," asked a certain layman upon coming out of church, "to take three-quarters of an hour to tell me what Christianity has not done, what Unitarianism has failed to accomplish and what folly it is for people generally to own up to being religious?" This man goes to church to be ethically enlightened and spiritually braced. In the pews about him are a number of individuals whose spheres of activity are rather limited. Two or three of them trot back and forth behind a counter for fifteen hours a day, six days in the week. There are several women who are irrevocably and happily committed to the cares, anxieties and anticipations of a large family. With the exception of a single professor, who would be glad to escape the consideration of philosophical history on Sunday, there is not a person in the regular congregation of that church who has anything in his or her experience to which the great decadences of nations and hierarchies can be related. The intellectual effort necessary to grasp vast social movements none of them can command. They come and go as neighbors and friends. They have as many weaknesses as the most of us and they possess as many virtues as the common people generally do. The majority of them believe in God and go to church, not to have that belief strained to the breaking point, but confirmed and enlightened. They have a pretty well established faith in the essential soundness of the universe (so far as they can grasp the thought of the universe), and they go to church to be strengthened to trust in it when sickness, misfortune and death assail them. They believe in themselves and if, at church, something is said which will open wider avenues of self-expression and shield them from the persistent moral temptations and stupidities to which they are so easily susceptible, they feel that the church is, above everything else, the thing that is most worth their loyality. It is a lamentable commentary upon the pulpit when the people go away from church with nothing to show for it but the commonplaces of pessimism and the sense of universal failure.

THE indiscriminating and unqualified condemnation of an age or an institution is quite likely to fail to accomplish its purpose. It generally falls flat simply because it is untrue. The person who utters such an indictment and the people who hear it both know that unqualified badness is as rare as unadulterated goodness.

The man who, today, denounces the churches in unqualified terms and speaks of Christianity as a failure and has nothing good to say of the past or present is bound to speak to ears that will not hear and to hearts that

will not understand. And it is simply because his statements are not true. He may be interesting to listen to, but he will not be taken seriously. His hearers will not act upon negations. No synagogues are dedicated to Jeremiah and he never inspired the formation of a Christian church. Such prophets are not life-givers, but life-takers. Instead of toning up and arousing the world by noble motives and high endeavors they only add to the degenerating influences of their time and, if heeded at all, demagnetize the "saving remnant" of their people.

One prophet who will say, "Ye are the light of the world" is, so far as practical results are concerned, worth a hundred who cry "For my people is foolish, they know me not; they are sottish children and they have no understanding; they are wise to do evil, but to do good they have no knowledge." Courage and belief and resolution do not emerge from inverted minds and corrupt hearts. Whenever a real Jeremiah convinces his hearer that his prophecy is true the latter has a very good reason for doing nothing to redeem his time. He says, "Surely, if I am a degenerate plant of a strange vine, I may be excused for not bearing improved grapes."

IF the daily newspaper teaches one thing more forcibly than another it is the universal need of organizations that bring people together and furnish them with opportunities for self-forgetting service. With few exceptions the people who commit crimes are the people who have not learned to spend and be spent for something outside themselves. They are the people who, voluntarily or otherwise, have been closeted with their own misfortunes, resentments, grudges and sentimentalities, and have not sought better company. Just as most people harbor all sorts of germs that are ready to waste the tissues and precipitate disease when the conditions suit them, so in all of us there are the incipient possibilities of crime. A suspicion of having been wronged, an intimation of unmerited suffering, the suicidal suggestion of inevitable failure, persistent memories of past sorrows, can be brooded over and nourished by introspection and solitary musing until they take possession of the will and tyrannize over the entire being. Churches, fraternities and philanthropic organizations of every kind are agencies for psychological sanitation. They all cherish ideals and they all offer avenues of escape from morbid egoism. They divert attention from personal hardship and invite the mind and heart to lofty and wholesome occupations.

Christianity was religion reborn. It came as a fresh summons to the old pagan world to dissipate its selfishness and to turn men's eyes away from the illusions and fears that were driving them to self destruction. Thousands of people need a similar summons to-day and any church that realizes its opportunity will do its utmost to be heard by those who need to be released from the solitary confinement of a morbid selfishness. Every pulpit should call loudly and church members should be alert to offer to those who are spiritually sick or destitute urgent invitations to forget themselves and their own troubles in the interests of something more worth while.

REV. Hanson Pulsford of Chicago, has well stated the effect of re-illumination in matters of religion in

a sermon recently published, in which he says: "In thinking over the religious conditions amid which we live there comes continually to my mind an old parable of Plato's. He bids us picture human beings living in a sort of underground den which has a mouth wide open towards the light. They have been there from childhood and have their legs and necks chained, with their backs to the opening, so that they cannot turn their heads. Now at a little distance, outside the cavern, there is a blazing fire, and between the fire and the prisoners a raised way, with a low wall built along it like a screen behind which marionette players shew their puppets. Along the wall people are moving, holding in their hands images of men and animals and various works of art. So all that these strange prisoners can see is the rear wall of the cave and the shadows of passing objects cast on it by the light of the fire. To them these are the only realities.

"Now suppose one of these prisoners dragged up the rugged ascent into the light of the fire and then further into the open sunlight. Will not his eyes be dazzled so that at first he cannot see? Will he not try to get away from the light to something that he can behold without blinking? But after a time he will grow accustomed to the blaze of the fire and then to the clear light of the sun and will become able to look steadily, no longer at shadows, but at things as they really are. How he will rejoice that he has passed from darkness to light and escaped from the shadow wisdom of the cave! With what sorrow will he remember his old habitation and commiserate those who were his fellow prisoners! Will he not say with Homer 'Better to be a poor man and serve a hard master on the sunny earth, than to be a prince in the realm of shadows.' And yet if he were to return to the cave would they not all laugh him to scorn and if he were to try to set free and enlighten one of their number would they not put him to death if they could catch him?

"It seems to me that that is still true. Religion has been too often concerned with unrealities in a shadow world and has not known that if it is really to live and keep its hold on men it must climb out of the cave and learn to glory in the sunlight under the open sky. It has often been otherwise. Nay, it seems as though still about us it were confined to some little compartment shut off from all the rest of life. How many men that you know are narrower men in their religion than they are anywhere else! They meet you in all manner of splendid human fellowship until you touch on that subject. How simple and clear are the interests out in the open and how unreal and impossible are the things which are often ostensibly set forth as the truths of faith! The grown men of the world are getting to be a great fellowship, but in matters of religion we see a vast congeries of sects standing off from one another, separating on grounds which, when you get out under the sky, become ridiculous in their smallness, holding to the closed compartment system of their especial revelation or organization or authority. There they manage, because they are fenced and roofed in, to create a little peculiar atmosphere which disperses when daylight comes."

**American Unitarian Association**

Headquarters: 25 Beacon Street, Boston

Rev. SAMUEL A. ELIOT, D.D., *President* — FRANCIS H. LINCOLN, *Treasurer*
Rev. LEWIS G. WILSON, *Secretary* — C. L. STEBBINS, *Publication Agent*
F. STANLEY HOWE, *Assistant Secretary*

**Ministerial Personals.**

Rev. R. E. Doremus, formerly of Barnstable, has taken charge of the work at Brookings, So. Dakota. Rev. E. D. Martin, formerly of the Universalist communion, has accepted a call to the Unitarian church in Des Moines, Iowa. Rev. M. R. Morse has accepted a call to the Third Church in Chicago. Rev. Newton Mann is supplying the pulpit at Kenosha, Wis., Rev. Howard McQueary, at Alton, Ill., and Prof. J. W. Hudson at Kansas City, Mo. Rev. S. G. Palmer has accepted a call to Dighton, Mass. Rev. J. P. MacCarthy has resigned at Kalamazoo, Mich., to accept a call to Waltham, Mass. Rev. A. T. Bowser has accepted a call to Richmond, Va. Rev. T. J. Horner has resigned at Melrose to accept a call to Attleboro, Mass. Rev. Florence Buck has accepted a call to Alameda, Cal. Rev. O. E. Duerr has resigned at Everett, Wash. Rev. John H. Lathrop has resigned at Berkeley to accept the call to Brookyln, N. Y., where he will be installed on the 16th of March. Rev. Thomas S. Robjent has accepted a call to the charge of the new society at Washington Heights, New York. Rev. Sheed Anderson was installed at All Souls' Church, Roxbury, on Jan. 9th, and Rev. C. E. Snyder at the Northside Church, Pittsburg, on Jan. 22d. Rev. A. H. Robinson of Newton Centre, Mass., was married on Jan. 10th, at Lynn, Mass., to Miss Margery C. Newhall, and Rev. Maxwell Savage of Louisville, Ky., was married on Jan. 18th, at New York, to Miss Katherine Downing. Rev. Hobart Clark, for fourteen years the beloved minister of the Church of the Redeemer, Staten Island, N. Y., died on Dec. 29th.

**A Journey by the President.**

The President of the Association has just returned from a journey which enabled him to visit a number of important centres of influence where new Unitarian churches are achieving stability and success. On Sunday, Jan. 15th, he took part in the dedication of the new and commodious church building at Indianapolis, Ind. He gave the sermon at the morning service, and in the evening an address on "The Place of the Unitarian Church in the Community." Monday and Tuesday evenings he spent at Dayton, O., in conference with the Trustees of the newly organized Society in that city, and on the second evening he also enjoyed the opportunity of meeting and speaking to the members of the congregation. Though only a year old, this Society has already secured its church lot, and will soon begin an active canvass for the erection of a church building. Mr. Eliot spent Thursday, Jan. 19th, at Youngstown, again in consultation with the Trustees of the new Society and at an evening reception. On Friday, the 20th, he went to Meadville and spoke to the students at the Meadville Theological School, besides conferring with the Faculty and with President Southworth. On Saturday he visited Franklin, Pa., where Mr. Snyder, the minister, has just resigned to accept a call to Pittsburg. On Sunday, the 22d, he preached twice in the North-

side Church in Pittsburg, the evening service being the service of installation for Mr. Snyder. The night express took him to Washington, and there all day Monday was spent in company with Governor Long and Mr. Hutchinson, Directors of the Association, in consultation with the Trustees and Building Committee of All Souls' Church in Washington.

**Suppose!**

The January number of the *Unitarian Advance* has this timely and suggestive appeal:

"Suppose every Unitarian in America who gave nothing in 1910 for the spread of the Unitarian faith should awake to a sense of eager responsibility this year;

Suppose every Unitarian who gave some gift last year to the American Unitarian Association for its missionary work should resolve to give *twice the amount in* 1911? What would happen?

The vast majority of such givers would not know the difference in their own accounts at the end of another week:

But they would have part in a tremendous push for righteousness, rational religion and social progress, that could make the world over. It is worth while.

There are liberal churches that ought to be organized immediately in communities vast distances away from other liberal churches.

There are sections of the country that immediately need the redeeming touch of rational faith,—else all faith fails.

There are human souls to whom the difference between wasting discouragement and the sort of hopefulness that gives zest for high achievement; the difference between a life-view that makes sin easy and one that makes right living not so hard,—will turn on the coming into their lives in 1911 the power of a twentieth century gospel of religion,—or its failure to come at all.

Whether it comes this year, or never, depends on what is made possible by this year's gift to the A. U. A. for its missionary endeavor.

And whom does that depend upon? Suppose every minister of every Unitarian church in America should take upon himself, this year, a new responsibility, that every family in his congregation shall hear about this cause, and be kindled to its enthusiasm.

Well, something would then happen, in 1911, that never happened before. And it can happen."

**Contributions.**

Since the last issue of WORD AND WORK a score or more of our churches have sent in their contributions for the national work. Not all of these churches keep to their record of previous years, but there is time still left in the financial year for them to make another effort and put themselves on the right side of the column. What an encouraging account is that of the First Religious Society in Roxbury, which increases its gift of $649 last year to $816 this year. This old Society is beset with many problems and perplexities. Its people have for the most part moved to a considerable distance from the old Meeting House, yet it continues its work and its worship with undiminished vigor, and the gifts of the Society to the National cause increase rather than decrease. Equally encouraging is the gift of the little church at West New Brighton, N. Y., which has just lost its faithful minister by death. The Church of the Redeemer gave $12 last year, but $17.50 this year. An especially wel-

comed contribution is that from the church in Bloomington, Ill. This is a strong and serviceable Society, but it has very rarely expressed any interest in the national cause. It has done its own noble work loyally and well, but it is a gratification that this year it feels its larger responsibilities and sends a welcomed contribution to the Association. Three months remain in the financial year and the contributions ought now to come in thick and fast. Let each minister, each Society, and each individual, do the right and the generous thing and our cause will go forward.

**A Campaign for Funds.**

The Financial Secretary has been speaking on successive week nights in our churches in Southern New Hampshire, along the Merrimac River, and in the Connecticut Valley, from Walpole, N. H., to Northampton, Mass., since Jan. 10th. On this trip his companion has been Rev. Minot Simons of Cleveland. Mr. Simons has presented the world aspects of the liberal faith—the Berlin Congress and the Hungarian Unitarian church—while he has been telling the story of work accomplished and in process in America. His preaching appointments for January have been East Bridgewater, Stow, Framingham, Bridgewater and West Bridgewater, and last Sunday in Cleveland. To-day, Feb. 1st, finds him in Chicago. After leaving Cleveland Sunday afternoon, he spent Monday in Chicago, yesterday in Urbana, to-morrow it will be Milwaukee, and the day after that Indianapolis, with preaching in Cincinnati next Sunday. He has slept in a different bed every night since Jan. 8th, and he expects so to do until Feb. 20th, when he returns, after which time he is ready for any enterprise which promises favorable results in establishing and sustaining this cause in liberal religion.

Why this activity? That the work of the Association may go on without slackening; that the First Parish of Sandwich may maintain with power and spirit its work which was begun in 1638; that Rev. Albert R. Vail, Urbana, Ill., at the gates of the great State University, may hold up in our little Unitarian church there the ideals that are dear to the hearts of all liberals; that Rev. Risto Lappala may go forward and establish a Unitarian church in the Finnish colony in Duluth, Minn., this among his people driven from their own country, their property largely confiscated by the grinding tyranny of the Russian power;—that one hundred and one enterprises to advance the prestige and the standing of our Unitarian faith may be established and come to successful issue.

Do we care that such work shall be accomplished? Is our faith significant to us, and do we want to advance it in the world? Then let us all rise up and exert ourselves to push it along. When you shall take your church subscription for the cause, send for copies of the circular, "Where Does the Dollar Go Which You Give to the American Unitarian Association?" If the Financial Secretary can help you, call upon him. Is this cause worth our while, or is not?

**The Department of Social and Public Service.**

It has long been a Christian custom to take the six weeks preceding Easter as a period in which to give special attention to the things of the spirit; as a time to consider anew the claims of religion, both as a subject of faith and as something to be expressed in conduct and

life. It is an opportunity to study and work, and to do some of the things which otherwise are apt to be postponed until a more convenient season. If any of the churches are thinking this year of week-day lectures at this time, or at any time for that matter, the Department wishes to propose the following subjects for a course as likely to prove interesting and profitable:

New Americans in New England.

The workingman's house and home, or, as an alternative, Slum germs in small towns.

The schoolhouse as a neighborhood centre.

The social value of the playground and the dance.

The next step in education.

The church and the new social conscience.

The course considers first the new immigration which for the most part is unskilled labor; then the dwelling in which the laborer and his family are housed; in the absence of opportunity at home the desirability of using the schoolhouses as centres of neighborhood life; the playground and the dance as satisfactions of the craving for recreation; the new education which is to save boys and girls from the many forms of blind alley occupations; and finally the relation of the church to these new social movements which have such wide ethical and spiritual implications. Should any church or society be interested in this course, the Secretary of the Department will be glad to suggest the names of lecturers, and also references for collateral reading.

The campaign for better housing in Massachusetts is making headway. In all directions there is awakening of interest, especially among the towns where as yet the problem has not become too large to handle. This is hopeful; for while the difficulties in the way of improvement in the cities are staggering, it is entirely possible to head off forever the development of evil conditions in the smaller places. Many of our men's clubs are taking the matter up, some in a very practical way. They are seeing to it that articles are inserted in the warrants for the approaching town meetings, providing that a special committee shall be appointed to frame a building and sanitary code and report at an adjourned meeting. It is desirable that similar action should be taken in every town in the State, and this matter is commended to men's clubs and public-spirited citizens in all the churches. The Department will be glad to present the subject to any who are interested.

Social Service Bulletin No. 15, issued February 1st, is on "Religious Work in Country Towns," and is the substance of a report presented to the American Unitarian Association. It is full of suggestions for the work of the country church, and will be of interest not only to those immediately concerned, but to all who see the importance of the rural problem.

During the holiday season Mr. Forbes has lectured on Housing in Rockland and Waltham, Mass., besides consulting with several smaller groups on the same subject, and speaking before the Arlington Alliance.

**Department of Foreign Relations.**

The following correspondence is self-explanatory, and may be of interest to the readers of WORD AND WORK.

(Translation.)

*National Protestant Church of Geneva.*

Geneva, September, 1910.

DEAR AND HONORED BRETHREN:—

Wishing to retain and perpetuate the precious remembrances of the solemn commemoration of the fourth centenary of Calvin's birth, as that event has been celebrated in Geneva in July, 1910, our church has resolved to publish a modest volume, containing a report of those memorable days and reproducing the discourses which were then delivered.

We have the honor of sending you, along with these lines, a copy of that book, hoping that you will kindly accept it. * * *

The Consistory of our church, desirous to remain in friendly connection with the churches throughout the world, brought forth by the Reformation, has recently constituted a "Committee of Correspondence," with the object of keeping epistolary connections with all the ecclesiastical bodies which will agree to honor us with their communications, either periodically or occasionally. In taking this initiative, we wish to obtain the approval of the churches already connected with us, either since the time of the Jubilee or from an earlier date, and also of other churches which have not afforded us till now the privilege of meeting their official representatives. As we conceive it, the purpose of that correspondence would be to give, as much as we may do it, a stronger impulse to the manifestations of solidarity and fraternity between the Protestant denominations.

Trusting that you will receive our application with sentiments corresponding to our own, and give us a favorable answer, we remain, dear and honored brethren, respectfully yours in Jesus Christ our Lord.

For the Company of Pastors:
ERNEST ROCHAT, *Moderator.*
HENRY BERGUER, *Ex-Moderator.*
ANTHONY VINCENT, *Secretary.*

For the Consistory:
VICTOR VAN BERCHEM, *President.*
CHARLES CHERBULIEZ, *Ex-President.*
ALEX. CLAPAREDE, *Secretary.*

American Unitarian Association,
Boston, Mass., Jan. 14, 1911.

THE PASTORS AND PROFESSORS,
Eugene Choisy, Lucien Gautier, Ernest Rochat and Frank Thomas of the Commission of Correspondence with Foreign Churches. Eglise Nationale Protestante de Geneve.

HONORED AND DEAR BRETHREN:—The interesting and valuable report of the addresses and exercises in commemoration of the fourth centenary of the birth of John Calvin, which you have been so good as to send our Association, has been duly received, together with the fraternal communication which accompanied it. The book will find an honored place in our library, and I have permitted myself to make allusion to it in a recent number of our Unitarian organ, *The Christian Register.*

The occasion itself was one which will always remain an inspiring memory to those who, like ex-Governor Curtis Guild and myself, were so fortunate as to be the guests of your "ancient company of pastors," and civic and university authorities. Your large-hearted invitation to us, who represent but a small fraction of Protestant Christendom and its most advanced theological opinion, and our prompt acceptance, were not among the least noteworthy features attending your imposing celebration. It indicated your own breadth of view in religious concerns, and also bore witness how universal among Protestant Christians of all schools of thought is the admiration and gratitude felt towards your great reformer for his

intellectual gifts, his brave testimony to truth and freedom, and his mighty influence on the ethical and religious life of modern nations. We American Unitarians, whose theology he would have repudiated, are yet in a true sense, as descendants of the New England Puritans, the children of his spiritual loins. He testified and wrought for us, also, and by his insistence on individual faith and the supremacy of conscience largely made possible the free religious and civil institutions which are the prerequisites of our liberal faith and radical affirmations. We look forward with satisfaction to the completion of the great Monument to the Protestant Reformer at Geneva, and hope to be represented at its unveiling.

In conclusion permit me to report concerning our own denominational affairs that we have just closed a year of earnest endeavors and faithful service in behalf of Christianity as we understand it—the religion of the Spirit, the practice of morality, the promotion of human good will and helpfulness. While we constitute but a small part of the Christian churches in this country, we comfort ourselves with the thought that we exercise an influence on the religious and public mind of America far beyond the test of numbers. One of our most loyal members sits in the Presidential chair of the republic; others occupy high official and business positions. Our relations with our more orthodox brethren grow daily more cordial and co-operative. Our preliminary and necessary work of negation and denial is giving place more and more to an affirmative faith and constructive endeavors. With an awakened conscience we are taking a vivid interest in the social readjustment of our time. An important work of publication, "The Writings of Theodore Parker," in an edition of fourteen volumes, has been brought to a successful close. A number of new and handsome Unitarian churches have recently been dedicated in various parts of the Union. Some two hundred American delegates attended, and bore a prominent part in the World-Congress of Free Christianity at Berlin last summer, the worthy successor of the brilliant Congress of Liberal and Progressive Christianity held in Geneva in the year 1905. Whatever be the place hereafter assigned us in the Christian movements of our time, we desire to be known as "The Protestants of the Protestants," true children of the great reformers who, four centuries ago, transferred the emphasis of religion from external authority to the inward witness of the Spirit, and found in the divinely inspired reason and conscience of man the eternal source of religion and morality.

With respectful salutations and brotherly regards, I remain,

Fraternally yours,

CHAS. W. WENDTE,
*Secretary of Foreign Relations.*

# National Alliance of Unitarian and Other Liberal Christian Women

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Mrs. Robert H. Davis, *Cor. Sec.*,
19 East 44th St., New York

Miss Florence Everett, *Clerk*. Office hours 9.30 A.M. to 4 P.M.

As reports come each month from different groups of Alliance branches, one is more and more impressed with the change in the motive power of their work. The Martha side of housekeeping still absorbs much time and thought, and finances are too often the chief concern, but the sense of proportion is not lost. The real purpose of the Alliance and of the Church itself, to be a source of inspiration, is better understood and appreciated, and while reform, and education, literature and art are subjects which may and should interest every member, the short time given to the regular meetings is more often devoted to consideration of religious and denominational matters and to the things of paramount importance which strengthen and uplift the spirit and give help and courage for every-day living.

In reply to several inquiries it may be said that most branches open the Alliance meeting with some devotional service. Some sing a hymn, some repeat the Lord's Prayer or Our Faith, or both. Sometimes the president reads a poem or extracts from some book, or the members reply to a roll-call with a quotation or verse from the Bible. Several branches have prepared and use a regular responsive service. All this adds dignity to a meeting and gives a tone to further proceedings.

A certain amount of organization and parliamentary form is also desirable for the promotion of order and wise distribution of work. It seems simple to talk about what can be done when people come together for a specific object, but unless individual opinions are brought together in some official way almost nothing can be accomplished. This need not be carried too far, so that all informal conference and discussion is cut off and the meeting becomes stiff and formal.

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The meeting of the Executive Board held on Jan. 13th was fully attended, twenty-six being present.

The resignation of Mrs. Pearson, director for Western Massachusetts, was received, Mrs. Pearson having very recently taken the position, where a great deal was anticipated from her work, was excused with regret.

The Corresponding Secretary reported visits at several branches during the month and engagements at Dover, Melrose and Fitchburg, Mass., during the coming week. Branches in the neighborhood of Boston usually select the time of the board meeting to secure a visit from the New York officers. The Treasurer reported Mrs. Frank King Nash added to the list of Life members, and the name of Miss Irene G. Hersey placed In Memoriam.

The Post Office Mission Committee called attention once more to the little pamphlet known as the Green Book and to an Appendix recently issued and sent to all the branches. The

Directors were specially urged to see that every branch was supplied with these little pamphlets and that every branch carried on some form of distribution of Unitarian literature. The Appendix gives many suggestions for the *local* distribution of literature, involving less expense than the usual method of advertising and sure to have excellent results. Every branch should join in this work and every branch should *report results.*

The Cheerful Letter Exchange reported new committees formed for this work at Keene, N. H., and Colorado Springs, Col. Many books have been sent in answer to the request for a library for Baldwinsville, Mass., and both nurses and children will be happy for a long time.

Mrs. Peterson for the Southern Committee spoke with satisfaction of the visit of Rev. Mr. Foote to the schools at Shelter Neck and Swansboro, the admirable account of which appeared in the *Christian Register* for Jan. 5th, 1911, and which should be read by every branch. Rev. Mr. Garver, with Mrs. Garver, has also made a recent visit to the Alliance Chapels in the North Carolina circuit, and will doubtless have a good account to give. The reports of such men are profitable and encouraging to the Alliance and the Executive Board are grateful for the interest shown.

As the Southern Conference is to be held at Charleston, S. C., in March, it was voted that Rev. Mr. Key and Rev. Mr. McHale, the Alliance missionaries, should be sent, with expenses paid. Mr. McHale is proving very acceptable and has aroused much attention in Appalachicola. A railroad soon to be extended some distance will give access to several other points of interest for the work.

The Alliance having been urged to take a more active and vital interest in the Sunday school, the President appointed a committee to confer with the Unitarian Sunday School Society, consisting of Mrs. Alma Faunce Smith, Mrs. Arthur G. Robbins, Mrs. H. B. Harding, Mrs. John W. Loud, Mrs. Hiram Marks, Mrs. Horatio Stebbins, Mrs. Fred Alban Weil and Mrs. H. W. Churchill.

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Just at this time the Bishop of London has taken up the question and calls attention to the urgent need for "the practical re-creation on an adequate and proper basis of Sunday school work." Commenting on the proposals of a recently appointed committee, the Bishop writes: "Because Sunday-school teaching is a labor of love, there is no reason why it should be amateurish and carried on with out-of-date methods. Just because it is something done out of love for Christ it ought to be the best the church can offer." He then asked for the sum of $5,000 a year to start the reorganization of this work. All this is quite as significant to Unitarians as to the Church of England.

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Reports were read from the Middle States and Canada. The next meeting of the Board will be held on Feb. 10th, 1911, and reports will be due from the Pacific coast and New England *except* Massachusetts.

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## Report of the Canadian Alliance Branches

The Montreal branch has found a great advantage in having two meetings a month, reports and necessary discussions being no longer cut short or laid over. The Religious News is

quite a feature and is proving most interesting and helpful. The literary programme is of a high order, the attendance at the meetings large, and the increased interest of the women, shown in the readiness to help in all matters for the general good of the church, is most encouraging. Different members of the branch serve on committees of the Local Council, the Anti-Tuberculosis League, the Victorian Order of Nurses and the University Settlement work, in fact Unitarian women are to be found in every forward movement for city and social betterment.

The Toronto branch reports having held five meetings during the summer at the homes. Two hundred dollars has been put aside to start a Church Building fund.

The Ottawa branch has 28 members, all faithful workers. A visiting committee has already done much toward bringing in new members. Instead of having sales and suppers, the women made "Talent Money," and as much as $10 was handed in by some. This led to Talent Money Teas, which brought the women together in the afternoon to sew, and did much good, socially as well. This plan is to be followed again in 1911.

The 19 members of the Hamilton branch have held socials, suppers and a bazaar, in order to raise the $200 which they annually pledge towards church expenses. Several Lending papers read at the monthly meetings, and also at the meetings of the Y. P. R. U., have been much appreciated and enjoyed.

The Secretary of All Souls' branch, Winnipeg, says: "I am sorry we cannot give an account of work other than 'money making,' but indeed that has taken all our energies, as we felt until we have a church building of our own we have to carry on all social work under great disadvantage. Our membership is only 18 or 20, but at the beginning of the year we pledged $300 to our Site and Building fund, and this meant hard work! The Girls' Club came into existence from a desire of the young women of the congregation to help in the work. This Girls' Club issued an appeal for handkerchiefs, etc., which met a very hearty response and helped very much towards the very satisfactory result of a sale, from which $100 was cleared. I am happy to state that with the donation of $50 from the Montreal branch, the women have been able to pay in cash $400, instead of the $300, as promised to the Site and Building fund and carry forward a balance of $69. The Post Office Mission has 62 correspondents, and has sent out 460 tracts, all of which have been delivered by hand. Through one of our members we now have a monthly advertisement in one of the magazines free. The women of the Winnipeg branch wish to record in this report their very hearty thanks for all they have received during the year from the many branches and friends who have helped."

The Icelandic branch, Winnipeg, is composed of a brave band of women, and though many are engaged in business, they have held several concerts and one bazaar, and together have raised $179 towards church expenses. Speaking of the Icelandic Conference, which consists of six societies, the Secretary says "more progress has been made this year than any previous one, the outlook on the whole is very bright, and we are all hopeful and determined to do our best."

The Calgary branch has now 25

members. Meetings are held fortnightly for business, sewing and religious news. A rummage sale and a bazaar have added to the treasury. Having no church building, social evenings have been held at the home of Rev. and Mrs. Pratt, as people seem to feel free to attend there when they hesitate to go to comparatively strange houses. The main object is to know each other and to earn money for a church lot.

The President of the Victoria branch writes: "Our little church was launched nearly a year ago, and soon after Mrs. Davis' visit we joined the National Alliance. The sense of isolation in this western province is very great, and ranged alongside of great Presbyterian and Methodist churches, we are an insignificant minority in the life of the city. Still we are determined to plant firmly the liberal church. Our present attempt has been the fourth during the last twenty to twenty-five years. Needless to say we are in need of all the encouragement and help our friends, both far and near, can give us. We have 14 branch members, and hold regular monthly business meetings, besides weekly meetings of a social nature. A Cup and Saucer Social, held at the home of one of our members, provided us with three dozen china cups and saucers and a large teapot. We collected over $100 for a chapel organ, and have disposed of ten 10-cent banks, which when full hold about five dollars. We call them "self-denial banks." We are now working for a bazaar, to be held about Easter time, and hope other branches may be moved to give us some assistance."

Like Winnipeg, Calgary and Victoria, the Vancouver branch has no church building. There are 14 members, and this winter are holding "programme meetings." The congregation numbers about one hundred, and the work of the branch, so far, has been of a social nature. There are many who are really interested, and when they feel sufficiently strong they hope to buy a lot and have a church of their own.

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The Director for eastern New York expresses much gratification at the growth of her branches and the interest shown in all lines of work.

In New York City, All Souls' has added four members. Mr. Slicer is continuing readings from advance sheets of Emerson's Journal, and, with the advent of 1911, takes up Browning on alternate weeks. The readings are most popular, and well attended. All Souls' does a large P. O. M. work.

The Messiah branch has thirteen more members. A new line of activity has begun by the appointment of a committee, whose work is to get in touch, through the out-of-town branches, with young people who are in New York for study or work.

The proceeds of two entertainments will be set aside for an organ fund. This branch has the largest P. O. Mission, and has a Junior Alliance of 12 members. Mr. Holmes, as always, gives an hour's talk each month, and this year speaks on "American Unitarianism."

The Lenox Avenue branch presents a splendid report. It now has 176 members, with an average attendance of 80 at each meeting. The committees are all most active. The College Graduates' Circle holds regular meetings, and is studying Dutch and Flemish art and literature. An elaborate programme is being carried out, with competent speakers.

Special note is made of the hearty support given the Sunday school, not only from the Alliance treasury, but in the actual work of its members. Seven Alliance women are in regular attendance each week, besides paid teachers. "The new members are telling constantly of the inspiration they gain from work with the Alliance, and from the open meetings, so we enter upon the new year with high courage and keen interest."

We must call particular attention to the litttle Washington Heights branch of 22 members, which Mrs. Davis and the Director organized on Feb. 3, 1910. Under its energetic president the meetings are well attended, with attractive programmes. A church organization of 30 families has recently been formed with the Rev. Thos. S. Robjent as minister. The Sunday school has 13 members. Various sales, etc., are being held to help the Alliance pay the $25 which it guarantees each month toward the church expenses.

Of the Brooklyn churches, the Samaritan Alliance, with Miss Low as acting president, holds its meetings every other Wednesday, business and sewing alternating. It contributes generously to the various appeals and reports good P. O. M. and Cheerful Letter work. An annual event is a dinner given to the church, which was held in November.

The branch at Second Church, Brooklyn, has an average attendance of 50 at its meetings, which are always followed by an elaborate luncheon. This year it is having papers given by members from other branches, thus promoting a closer acquaintance between the different branches. The Beneficence Committee does a very important work, as it decides on the disposal of money and attends to the annual church sale, which this year netted nearly $800. This committee has a separate treasury from the regular branch, and its receipts last year were over a thousand dollars. The Cheerful Letter Committee has sent out about 735 magazines, which they have found, through acknowledgements, have been much appreciated.

Unity Church, Brooklyn, has risen in membership to 75. A memorial service to Mrs. Dix has been held. The new Parish House is a great source of comfort and delight. It was decided this past fall to have an honorary membership, and Mrs. Catlin was elected its first member. A Unity Branch Birthday Club has been formed, wherein anyone can become a member by writing her name in a birthday book, kept by the president, to whom she pays her age in coin each year, when the right day arrives.

In Flatbush the meetings last all day. They have taken up social problems, with excellent subjects, and two of the speakers so far have been Rev. Mr. Harvey and Rev. John Haynes Holmes.

The branch in South Brooklyn, as well as the church society there, still kept up by Mrs. Harry Baker, holds two meetings a month, and six new members have joined. A Hallowe'en Party and Fair were financial successes. It is taking up the study of Unitarianism. It has a Junior Alliance of seven members.

Flushing devotes the first hour to extensive notes from WORD AND WORK, *The Christian Register,* and *Unitarian Advance.* Its president believes in keeping her branch in close touch with Unitarian church and Alliance work all over the country, for she feels that many know little of what is being done, through not seeing those papers, and knowledge always rouses enthusiasm and the desire to

"let us do likewise." The Religious and Philanthropic News reports are always followed by much discussion. The branch still contributes 25 cents to each appeal in WORD AND WORK, and is bending its energies towards getting money for a church lot.

The church in New Brighton has met with such a sad loss in the recent death of its much-loved pastor, Rev. Hobart Clark, that the branch had little heart to send in a report at this time. Its printed programme for the winter presents pleasing subjects, and its speaker in December was Mrs. Isabel Barrows, who spoke on "Lovers of Russia." It is still lending its special aid to the Parish Fund, to which last year it contributed $500.

Yonkers has increased in membership and been active in spite of the fact that its church had no minister until last November. It holds two meetings a month, every other one being an all-day sewing meeting. Reports from the P. O. M., Cheerful Letter and nine other committees show that the branch is busy in all directions.

The branch in Newburgh entirely supports the church choir and holds frequent entertainments for that purpose. The winter programme is varied, and "much additional pleasure is given to its visitors and members by its open-hearted president, who is ever thoughtful of others."

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**Reports for Northern New York**

The branch at Albany, N. Y., has increased in membership and holds two meetings each month, one in the evening with a speaker on some important subject or an illustrated lecture.

The Gouverneur (N. Y.) branch is keeping together, though working at a disadvantage without a minister. Meetings are held at the house of a lady eighty years old, who is much interested but unable to go out.

At Ithaca, N. Y., the branch is full of enthusiasm and energy. They have had business meetings, social meetings, showers for the minister, who has lately moved, held a sale, joined in all the philanthropic work of the city and planned a Calendar scheme whereby much money may be raised.

The Syracuse (N. Y.) branch, numbering nearly a hundred, is much occupied in giving welcome to a new minister. It has a fine P. O. Mission and Cheerful Letter committee. Sermons have been bound and placed in the Syracuse Library and will be sent to libraries in many of the surrounding towns.

The branch at Troy, N. Y., has been busily engaged with meetings and suppers. It has done sewing for charity, contributed to many other branches, answered the appeal for Eureka and purchased furniture for the church and vestibule.

The Rochester (N. Y.) branch has been handicapped in the winter's work by delay in completing the new Gannett House, which, however, was opened and enjoyed on Dec. 12th. The annual sale increased the bank account by $530. A good P. O. Mission reports "many amusing, some pathetic letters from unenlightened orthodox people."

Barneveld, N. Y., reported an annual fair, which netted $150. "This is the largest sum of money we have ever made at a single fair or entertainment. One reason for our success is we appealed to the other branches, and they responded most generously. Another reason, we are not isolated as a church, as we once were. The orthodox people in this community attended

our fair and were free to spend their money. The minister of the Methodist church, who has really a fine voice, sang for our entertainment. This is something that never happened before, and we count this spirit of fellowship not the least of our work, and are more than delighted with it."

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### Reports for Western New York

Jamestown, N. Y., carries on its work steadily, with a well-printed programme for the year. A pleasant feature of the summer work was a series of outings at various country homes of the members. Religious subjects are invariably chosen for discussion by this branch at its literary meetings. The P. O. M. is going forward. Church door distribution is kept up, and, with a new supply of tracts, it is hoped soon to enlarge the scope of the work.

The Parkside (Buffalo) branch has added two new members and continues to hold all-day meetings. Answering the roll call with a quotation and readings during the sewing are new features this year. Suppers, sales and a Christmas party have been held, articles sent to Eugene, Ore., Charleston, S. C., and Boise, Idaho; $10 worth of Red Cross stamps were sold in December, and $80 has been pledged toward the support of Sunday services. P. O. M. work is carried on.

The First Unitarian Church of Buffalo can report only for work done at the monthly literary meetings of the Alliance, practical work for the church and local charities being ably done by an older society. This year the minister is giving a series of interpretative readings from Emerson. In February Rev. W. C. Gannett will interpret the Divinity School Address. Ninety-eight dollars has been given to appeals and articles contributed to all fairs soliciting. A Committee on College Girls has been formed to work with the National Committee and much active work done in connection with Smith and Vassar. A new movement in the P. O. M. is the placing of racks in railway stations and other available places, in five adjacent towns for the distribution of literature. Large numbers of tracts have been taken. Plans are being made to extend this work to other localities and new advertising is also being undertaken.

Following a visit from the Director for Western New York in May last, a new branch at Dunkirk, N. Y., was organized with 35 members, retaining still the older name of "Independent Workers." With a new minister and fresh enthusiasm this branch is a most hopeful and welcome addition to our Middle States group of branches. Meetings are held fortnightly throughout the year; $300 is pledged towards the church debt, and funds have been appropriated to put the parsonage in order for the new pastor. Reading of selections by the president at the sewing meetings has been much enjoyed and plans are being made for a definite course of reading and the formation of a P. O. M. committee.

Meadville and Erie, Pa., have this year for the first time been assigned to the section for Western New York.

The Erie branch reports a busy year, and issues a varied and attractive programme with topics of current interest, such as "Patent Medicines," "Ella Flagg Young," "Would I Vote or Not? Why?" "What Can Women Do in Behalf of Civic Betterment?" "Child Labor and Sweat Shops," "Social Purity."

Sewing meetings held in the summer attracted some not otherwise connected with the Alliance. Suppers

and entertainments are held to raise money and sewing done for charity. Appeals are answered when possible.

Meadville reports no new undertakings, but is successfully carrying on the old. The Silver Teas held during the summer proved so popular that they are to be continued. The money received, when amounting to $100, will be used towards the church debt. An annual bazaar and monthly banquets served for a local organization help to fill the treasury. Sewing is done for charitable objects and P. O. M. church door distribution carried on.

One of the most inspiring Alliance events of Western New York during the year was the neighborhood meeting held last March with the Syracuse branch. Delegates were present from Rochester, Ithaca and Buffalo. Over one hundred, including members of the entertaining branch and visiting delegates were guests at luncheon of Mrs. Tracy, president of the Syracuse Alliance, and Director for Central New York. Others came to morning and afternoon sessions. The morning was devoted to reports from the several branches.

In the afternoon a paper given by Mrs. Richard W. Boynton of Buffalo, upon the subject, "How far should the Alliances identify themselves with social and philanthropic movements?" was followed by a thoughtful and animated discussion. Among other topics, that of the work of the Committee on College Girls was discussed and many side lights thrown upon the general situation in college towns.

So successful was this meeting that an invitation was extended by the Rochester delegates to meet with them when their new parish house should be ready for hospitalities.

These neighborhood meetings are of the utmost value in sections where the churches are wide apart and the Alliances feel isolated and are apt to grow self-centered.

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Extracts from reports of the New Jersey branches follow.

Ridgewood, courageous little body as ever, reports: "The Alliance as a whole works steadily and faithfully. A Thanksgiving Sale netted $78."

Montclair, Unity Alliance, reports 90 members. Fine meetings with timely topics for discussion; two meetings so far devoted to denominational subjects. Post Office Mission and Cheerful Letter active.

Summit holds regular meetings twice a month. At one meeting Mrs. Barrows gave "Personal Reminiscences of Tolstoi." This was widely advertised and drew about seventy-five women, members and guests. This Alliance took up the calendar proposition of the Buffalo branch, clearing about $12.50. Active P. O. M. and Cheerful Letter, and trying to work along regular Alliance lines.

Last June the Elizabeth branch gave an outdoor party for the Sunday school, and all mothers and babies not connected with any church. Had forty mothers and sixty children. Has an excellent P. O. Mission and good Cheerful Letter committee.

Held a neighborhood meeting in October, with guests from branches in vicinity and four of the national officers. Using new Study Class Leaflet.

Passaic branch holds meetings twice a month. One meeting took the form of a memorial to Mrs. Julia Ward Howe.

This Alliance have received new inspiration for future growth from a talk given by Mrs. Gilson of Elizabeth, telling of the methods and activities of her home Alliance.

The Orange branch makes a collec-

tion of new articles for charitable distribution, this year receiving 262. The Junior Alliance organized last year is doing much philanthropic work, serve refreshments at social meetings. Have a table at fair. Conduct their own meetings, consulting with senior officers. Furnished Christmas entertainment for the Sunday school and flowers in church. The novelty at the fair this year was a table conducted by the Men's Club. The Alliance and the Men's Club unite in Social Service class after church service .

Rutherford branch has held meetings during summer at members' houses. Members are saving all Lincoln pennies that come their way toward a Parish House fund. Programme consists of religious news, miscellaneous readings and current events. Have put new floor in church, runners for aisles, carpet for parlor and pulpit and other furnishings. Cheerful Letter and P. O. Mission are active, collecting libraries and keeping track of members leaving State churches by removal.

The branch at Plainfield pursues the even tenor of its way and keeps up its interest in Alliance and church work. This year they have given up the joy of a fair, and are devising other ways of procuring the necessary funds.

Hackensack branch has the all-day sewing habit, and has worked for the Christmas bazaar, which was a great success. The church society has installed a pipe organ this year, and the Alliance is depending on its help for some of the entertainments, having some form of social evening at least once a month.

The New Jersey Associate Alliance is active, and although holding only one meeting a year, it draws New Jersey women together in their own State, makes them at home in each church and community, and at the two Executive Board meetings the Director, as president, keeps in touch with presidents of all branches in the state, this constituting an Executive Board.

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The Director for Pennsylvania reported:

The most active branch at Pittsburg is going on industriously with its varied work. The sewing section has given five full days to charitable institutions. Each Wednesday a lunch is served, with the exception of the first, when a church supper takes its place. The Study Class is studying Greek philosophy, the text-book being "From Epicurus to Christ." On "Scientific Day," subjects on this line are given by specialists.

Allegheny writes that, owing to the absence of any settled pastor, the Alliance workers were beginning to drop off and interest to flag, but now that Rev. C. E. Snyder is to be installed on Jan. 22d, the life seems to be renewing. Each month they have a business hour, then a short paper by one of the members on some noted woman, with selections from her writings.

The branch at New Castle, Pa., for a long time were without a minister and the six members had hard times. Since Nov. 6th they have had regular Sunday evening services conducted by an enthusiastic young clergyman from Meadville and people are beginning to take heart once more. They do not consider themselves disbanded, as they hope to continue.

At Franklin, Pa., the little group of sixteen meet each week to sew, and one reads aloud. Once each month they hold an evening social for all the church. The Alliance pays for the janitor. A P. O. M. is carried on.

Philadelphia First Church branch numbers 86, with 10 national mem-

bers. They have had a very successful sale, and considering it only lasted from 11 a. m. to 6 p. m., think $735 a fine showing. All appeals are answered, and articles for other fairs always sent. A delightful afternoon was spent in commemorating the 100th birthday of Mrs. Gaskell, when a paper was read and scenes from Crawford.

In Spring Garden Church all interest is in the advent of a new clergyman. A very successful Fair was held before Christmas. No change in the meetings has been made, except the hour from afternoon to morning, but they are satisfactory in character, uniting the practical and intellectual.

Samuel Longfellow Guild, Germantown, holds monthly meetings with good attendance and always some invited guests. All appeals for fairs have been answered and several barrels sent South. The Middle States Conference in November was entertained and two large luncheons provided for all the Conference.

Money was raised by dollar contributions for replenishing linen and china and papering the minister's study. Many members are doing fine work along civic lines, starting Leagues of Good Citizenship in the public schools, working in Associated Charities and for the Nicetown Boys' Club.

Wilmington, Del., is in much better spirits than last year, and the branch meets regularly. At each meeting the minister gives a talk and reading from some poet.

The branch at Lancaster, Pa., is reported as "young, enthusiastic and progressive, with 33 members, all national, doing good pioneer work in the neighborhood and wisely taking for their Alliance meetings subjects of universal interest."

At Wheeling, W. Va., the small branch of eleven members holds together and meets regularly. Have contributed $20 towards an organ for the church.

The Vineland, N. J., branch, which is under the Pennsylvania director, is doing finely. Monthly, one or more, sometimes several, attend the meetings of the Philadelphia League. Have done some needed repairs on the church and a "widened outlook and more interest in all directions" is reported.

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The branch at Baltimore, Md., reports: "The improvement of the Parish Hall has been the special interest this season. New chairs have been purchased and electric lighting installed. The Programme Com. has arranged for a series of papers on "The History of Unitarianism." The Thimble Club, a section of the Alliance, has done some sewing for the Visiting Nurses and for Channing House. The branch has printed a sermon by the pastor, 'The Inevitable Warfare,' which is ready for distribution. A reception was tendered the congregation at the time of the visit of Mr. Lawrance, who spoke on Sunday schools.

"We hope to have a Junior Alliance formed during the winter."

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The branch Alliance of All Souls' Church, Washington, D. C., has been mostly occupied with the annual church sale. An entertainment of classic dancing, with music, a representation of a pagan religious service, was given, the proceeds of which defrayed all expenses of the sale. Exact profits are not yet in, but they are in the neighborhood of $1,200.

The branch has answered all appeals for bazaars, and has sent $25 to Eugene, Ore., for the Unitarian

church building. It has appropriated $40 for use of its P. O. M., which is now actively at work.

Addresses on "Jewish Philanthropies," "Needs of the Sunday School," "Reminiscences of Dr. Hale" and "A Scientist's Argument for Immortality," being a résumé of Sir Oliver Lodge's opinions, have made the branch meetings of great interest.

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The Women's Alliance of Eugene, Ore., held a very successful sale in December, from which it cleared $306.29. Of this amount, $103 came in cash contributions from different branch Alliances and the remainder from the sale of articles made by the local Alliance or contributed by other branches.

Had it not been for the most generous contributions from other branches, this fair could not have been a success, and this Alliance desires to express its gratitude in these pages.

It also seeks this opportunity to make humble apology for omitting letters of thanks to individual Alliances. Many gifts could not be traced to the donors, and it is hoped that the branches overlooked will not ascribe the omission to ingratitude.

This Alliance, now having a membership of 28 women, is a little less than a year old, and in that time it has paid $66 for a cement sidewalk around the lot which is being held in trust for the church, has paid $350 of the church debt, and now has $32.27 in the treasury.

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The Woman's Alliance of Boise, Idaho, desires to express its gratitude to all sister branches which so kindly aided in the sale of December, which was a real success.

"The end for which we labored, that of paying the debt on the organ, was realized. This success brought to the nineteen members of our Alliance a very happy Christmas and bright, hopeful prospects for the dawning year."

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"The branch at South Brooklyn, N. Y., wishes to send a heartfelt 'thank you' to each branch or individual who helped to make our annual sale in December a success. Including $5 cash, from Eastport, we cleared about $70."

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Finding it utterly impossible to thank individually their sister branches, the Helping Hands of Charleston, S. C., beg to acknowledge receipt of many beautiful articles sent them for their fair. The amount realized far exceeded their expectations.

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The recording secretary of the branch at the First Church, Boston, Mass., is Miss E. M. Dennie, 371 Harvard St., Cambridge, Mass., and the meetings are held on the second *Thursday* of the month.

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A new address strikes the eye among the Unitarian churches abroad: that of the Free Unitarian Church, Hout St., Cape Town, South Africa. It is a long distance between the Cape Town church and that at Victoria, British Columbia, but the women of the Alliance can easily bridge the seas in a warm friendship.

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The Essex Hall Year Book of London reports 295 Unitarian congregations in England, 38 in Ireland, and 7 in Scotland. The British League of Unitarian women is steadily advancing and is taking a hand in much public work for social betterment, as well as denominational progress. The League will give special attention this

year to the work of reaching scattered and isolated Unitarians, and to removing the reproach "that when Unitarians are out of sight they are apt also to be out of mind."

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The February meeting of the New York League of Unitarian Women will be held in the Church of the Saviour, Brooklyn, Friday, Feb. 3, 1911. The subject is to be "Religious Thought and Feeling in Modern England." Rev. Louis W. Wilkinson is to be the speaker of the day.

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Miss Fannie Field, Director for Ohio, writes enthusiastically of the dedication of the new church in Indianapolis, which took place on the evening of Jan. 15th, the joyful realization of many hopes and efforts. The first movement for a liberal church in Indianapolis was made in 1903 by Rev. E. E. Newbert, of Augusta, Me., who remained two years. In 1905, Rev. F. S. C. Wicks, of Boston, undertook the work, and has carried it forward with phenomenal success. In the words of Miss Field, "Mr. and Mrs. Wicks are just the ones for the place, and have indeed made good, making the Unitarian name and idea a force which is noted in many directions." The order of services at the dedication included one of Mr. Hosmer's beautiful hymns, and another by Rev. Minot Savage, with an address by Rev. Samuel Eliot. The Alliance meeting was held on Monday afternoon, "with an enthusiasm which was beautiful, and based on good foundations."

The new church home is so complete in its beauty and fitness for all uses, that it may be reasonably expected that All Souls' Unitarian Church, the second in the state of Indiana, will be of increasing value to the community.

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At the last meeting of the New York League, Miss Marot spoke strongly in favor of trades unions for men and women, and gave some glowing examples of them and also sympathetic strikes. An address was given on "Child Welfare Work," an exhibit of which was being held in Manhattan's Seventy-first Regiment armory. Many of our Unitarian women were helpers at this exhibit, which was "wonderful."

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It is again necessary to repeat the request that directors, secretaries and all making communications and reports to the Alliance should write on one side of the paper only.

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A new branch has been formed at Sheffield, Ill. President, Mrs. Sopha Gunkel; Secretary and Treasurer, Mrs. Leora A. Booth.

At Jersey City, N. J., a branch has been organized, with Miss Lillian E. Fuller, 11 Emory St., as Secretary.

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Amount needed for outstanding appeals:

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| San Diego, Cal. | $340 |
| Hanska, Minn. | 222 |
| Woodland, Cal. | 253 |
| Eureka, Cal. | 221 |
| Morgantown, W. Va. | 513 |
| Green Harbor, Mass. | 79 |
| Pacific School students | 47 |

# Unitarian Sunday School Society

Headquarters: 25 Beacon Street, Boston; 175 Dearborn Street, Chicago

Rev. William I. Lawrance, *President* Richard C. Humphreys, *Treasurer*
Louisa P. Parker, *Clerk* John H. Edwards, *Chairman of Finance Committee*


A significant event in our recent history has been the appointment by the Executive Board of the National Alliance, at its meeting on Friday, Dec. 9th, of a Committee on Sunday Schools, "to co-operate with the Sunday School Society and urge the active interest of the branches in the Sunday school work in their respective churches." The committee, as appointed, includes: Mrs. Alma Faunce Smith, of Wollaston, Mass.; Mrs. Arthur G. Robbins, of Belmont, Mass.; Mrs. H. B. Harding, of Hackensack, N. J.; Mrs. John W. Loud, of Montreal, Canada; Mrs. Hiram Marks, of Detroit, Mich.; Mrs. Horatio Stebbins, of Berkeley, Cal.; Mrs. Fred Alban Weil, of Bellingham, Wash.; Mrs. H. W. Churchill, of New Orleans, La. A conference of some members of this committee with the President of the Sunday School Society has already occurred, and steps have been taken looking toward an aggressive movement. This co-operative effort between the National Alliance and the Sunday School Society should be productive of important results in our denominational history.

The question naturally arises, what can the branch Alliances do for the promotion of the cause of religious education? First, and perhaps most important of all, they can create such an atmosphere in their own churches as will lead to the results most desired. If subjects relating to the religious education of the young are discussed in their meetings; if leaders in this movement are frequently among them as honored guests and given the privilege of speaking their word; if by frequent consultations upon matters relating to the welfare of the Sunday school they show that they believe that here is a work of the first importance, results will follow, even if no more definite attempts are put forth. Where speakers on this subject are not easily obtainable, it would be of advantage if certain books could be read aloud, or they might be passed about among members for private reading. Such a book, for example, as Cope's "The Modern Sunday School in Principle and Practice," would inform them of the history and significance, the importance and opportunity of Sunday-school work. Going a little deeper into the subject, such a book as Prof. Coe's "Education in Religion and Morals" would be of the greatest value. A book dealing more abstractly with the subject is Tompkins' "The Philosophy of Teaching." A book entitled "The Principles of Religious Education," with an introduction by Bishop Potter, or another, entitled "The Front Line of the Sunday School Movement," by Mr. Pelloubet, would introduce a reader into the very heart of the whole subject, while President King's "Personal and Ideal Elements in Education" would furnish not only insight but inspiration. These books are not expensive to buy, but those not caring to own them may borrow them from the Teachers' Library of the Sunday School Society.

It would also be of advantage to keep in touch with that movement which to-day represents religious education at its very highest, the Religious Education Association, whose annual meeting occurs the 14th, 15th

and 16th of the present month, in Providence, R. I. Their bi-monthly magazine, entitled *Religious Education,* is packed, in every issue, with valuable suggestions and with inspiring treatment of this great subject.

Again, the Alliance seems to furnish a natural connection between the Sunday school and the home. Who, better than the members of the Alliance, can serve as hostesses at gatherings of the parents of the congregation, where, in friendly intercourse with the teachers in the Sunday school, those connections may be formed which will be of the utmost value? The work of religious education is too great to be accomplished by any one agency. Nature lays the obligation for this upon the home, but because the needs of youth have increased beyond the possibility of the home to reach them, other organizations have come to its assistance. The public school provides secular education, and the church must provide that religious education which they need. Thus the home and the Sunday school are partners in a great trust, and neither one can alone accomplish the desired ends. It is for the Alliance to bring the two together. Let occasional parents' meetings or teachers' receptions be held, under the auspices of the Alliance; let the Alliance recommend to parents the occasional entertainment of the teachers of their children in their own homes, and in every way possible stimulate in the home some appreciation of the importance of the work done by the Sunday school and of the necessity of co-operative effort.

Another opportunity for the Alliance is in enlisting the active interest of the church in Sunday school work. It seems strange, but is none the less true, that many churches need such enlistment. A church's best growth is from within; to neglect the culture of its own children is to fail at the most crucial point. No enterprise can be carried forward successfully without financial support. Every church should support its own school by direct appropriation, if for no other reason than that in this way the school feels itself under the protection of the church and the church recognizes its responsibility to the school. Even where a school is abundantly able to provide for its own needs, and, perhaps, to contribute toward the support of the church, this appropriation from the church might still be made for its moral effect. The church supporting the school, and the school, in turn, helping to support the church, would be an effective way of binding them together. Of more value, however, than any money payment toward the expenses of the school is that deepening of the sense of responsibility which would follow. There is no part of the enterprise undertaken by the congregation of more vital importance than the religious education of its younger people. The church, therefore, needs to be enlisted, and this result can be brought about through the Alliance better, perhaps, than by any other organization.

Still more intimately may the Alliance come into active co-operation with the school. The simplest of all ways is for the Alliance members to be present at the sessions of the school. In more than one instance, Alliances have resolved to go bodily into the Sunday school, sitting together through the opening service, and perhaps conducting a business session during the hour of class recitations.

The presence of a body of adults among the younger people will impress them with the value of their school as no exhortation on the part of the

teacher could do. In one of our Sunday schools, quite recently, a similar organization of men, having been exhorted to this same action by the superintendent, thus attended in a body, and their presence was immediately effective in the impression it made upon the minds of the young people.

A great difficulty in Sunday-school work is the securing of teachers. An Alliance might well resolve itself into a teachers' supporting body, training members of their organization for positions, first as supplies and later as regularly in charge. Another suggestion is that teachers in Sunday schools might be occasionally honored by the Alliance through some definite recognition of their service. Sunday school teachers are, in fact, unpaid officials of the church, upon whose shoulders rest great responsibilities, and at whose hands are required heavy tasks. Only those who have, through long years, rendered this service, are aware what it costs to be a regular and faithful teacher in a Sunday school, and perhaps only the "Recording Angel" can know how valuable, in the life of the church and the community, is the service they render. It seems little enough, therefore, for such an organization as the Alliance to recognize this service. What more fitting, for example, than that an Alliance should regularly send a certain number of the teachers to a Summer Institute, such as are held at Meadville and at the Isles of Shoals? Not only would this be in the nature of a reward for services rendered, it would be of valuable assistance to the entire school, since persons thus favored would bring back to the school the information and the technical knowledge there gained.

One of the most valuable things an Alliance could do would be to support one or more persons in the Tuckerman School. Here we have an admirable organization for the preparation of young people for service as teachers in the Sunday school and as parish assistants. If the opportunity offered by the Tuckerman School were properly appreciated, there would probably be not one church in our denomination without its representative among the students. The development of these young people in their personal characters, their thorough instruction in the Bible, in church history, and in all matters pertaining to religious progress, their contact with others similarly engaged, and with leaders in our thought who serve in the school as teachers and lecturers, and, perhaps as important as any, the sense of dedication to a great cause which comes by being thus for a time set apart in preparation for a life task, combine to create in the students and graduates of the Tuckerman School a peculiar fitness for and consecration to the service of the church.

Graduates who have already gone forth from the School are doing noble service in many parishes. The time will surely come when every parish will have the service of at least one trained worker in addition to the pastor. When it is considered how much progress a student can make in two years' residence in such a school, the opportunity to make such a residence possible seems to be one of the greatest an Alliance could possibly enjoy.

Again, any teacher would be complimented and encouraged, as well as in other ways materially helped, by being made a Life Member of the Sunday School Society. This membership the Alliances might provide from their own funds, or by suggestion to the parents of children who are being

taught. An Alliance might well see, also, that every teacher and officer in the school receives WORD AND WORK regularly. In every school, moreover, there should be books of reference for the use of teachers. What could be more delightful than a "Teachers' Room," furnished by the Alliance, and provided not only with the most important books of reference, but with magazines and papers dealing with religious education?

The subject of paying Sunday school teachers is too large to bring up in this connection. It is, however, a subject that is coming more and more prominently before our people. Its prime significance is that churches and homes are beginning, at last, to appreciate the fact that the Sunday-school teacher is rendering valuable assistance toward the building up of the church and the spiritual culture of children in the home. Where compensation is not given, the obligation to treat the teachers well in other regards rests even more heavily upon the church. Where should this obligation be more keenly felt or where may recognition of this service be more fittingly expressed than by the Alliance?

During January, five Alliances honored the President of the Sunday School Society with invitations to present the claims of the Sunday school upon them. In one of these instances, four other Alliances were represented by delegates, and in three instances, special efforts were made to secure the presence of teachers and parents. One Alliance which Mr. Lawrance addressed in December made a special offering of fifty dollars toward the work of the Society, and appointed a committee of five leading members to canvass the parish in an effort to secure one hundred Life Memberships. It has been voted by the Society that all Life Membership fees (ten dollars each), except where part of a regular offering of a church or school toward the expenses of the Society, shall be set aside to form a permanent fund, the interest only to be used for current needs. The first necessity of the Society is means for the support and enlargement of its missionary work. Later, an adequate endowment should be secured. In these and other ways, the Alliances, the local schools, and the Sunday School Society may effectively work together in a great mission.

Finally, Alliances may prefer to do definite things toward the upbuilding of some part of our large work. One may like to increase the size of *The Beacon* at Easter, Children's Day, or Christmas, thus bringing happiness to thousands of children. Another may prefer to help us issue colored cards or leaflets for kindergarten use, where we are sadly in need of material. A third might enable us to respond to the requests of colleges for our publications, thus acquainting many young people with our point of view. Still another may feel it a privilege to assist someone whom we name to attend the Tuckerman School, or some Summer Institute. Ways to help are ever suggesting themselves. It is our very own who ask our support and guidance. Home and school and church are bound up in a common and vital interest,—and these all meet in womanhood. To the Alliances, then, we look with assured hope for the better day that is to be.

# Young People's Religious Union of the Unitarian Church

Headquarters; Room 11, 25 Beacon Street, Boston

Rev. Henry H. Saunderson, *President*

Miss Grace R. Torr, *Secretary* Mr. O. Arthur McMurdie, *Treasurer*

## Board of Directors

The sixth regular meeting of the Executive Board of the Young People's Religious Union for 1910-1911 was held in Room 11, 25 Beacon St., Boston, Mass., on Tuesday afternoon, Jan. 3, 1911, at 2.30 o'clock.

President Saunderson presided and there were present Mr. Lyon, Mr. McMurdie, Miss Simmons, Mr. Wilson, and the secretary.

The secretary's minutes of the last meeting were read and approved.

The bills for the month were presented and approved.

The secretary read her report for the month of December.

Voted: That the secretary's monthly report be accepted.

The need of work for students in some of the New England schools and colleges was discussed.

Voted: To appoint Miss Simmons a committee of one to make a study of the situation as to what could be done by student assistants in New England.

The treasurer gave his statement for the month.

Voted: To approve the treasurer's report.

Voted: To adjourn.

Grace R. Torr, *Secretary.*

## Boston Federation

The mid-year meeting of the Boston Federation will be held at Bulfinch Place Church on Sunday, Feb. 26.

The afternoon session will be devoted to business. In the evening Rev. W. W. Fenn, D. D., of the Harvard Divinity School, will give the address.

The annual entertainment of the Boston Federation took place at the Highland Club, West Roxbury, Mass., on Friday evening, Jan. 13. In the early part of the evening a concert was given by the Tufts College Glee Club, and this was followed by dancing. The affair was most enjoyable in a social way, a large number attending.

It is expected that another entertainment will be held during the season at some later date, probably in March.

## Our Field Secretary

Rev. Henry Wilder Foote, Field Secretary of the Young People's Religious Union, expects to go to the Pacific coast in March, representing the Young People's Religious Union and the American Unitarian Association. On his way Mr. Foote will stop at several of our churches in Colorado. He hopes to visit all our churches on the Pacific coast, and on his return journey to stop at several places in the Northwest.

Mr. Foote's interest will be especially in the situation in university towns, in the Pacific Unitarian Theological School, and in our young people's organizations.

It is hoped that his visit may stimulate and encourage the Unions already established, and may lead to the formation of Unions where we now have none.

### Student Assistants

The work for student assistants in college towns is surely progressing, and is certainly worthy the attention of all our union members.

So far contributions have been sent from the central office for this work to Ann Arbor, Mich.; Lawrence, Kan.; Urbana, Ill.; Ithaca, N. Y., and Iowa City, Iowa. From all these places comes the word of the splendid work made possible by our contributions.

In Iowa City, as in Urbana, two assistants are employed, a young man and a young woman, who work among the students in many social ways, calling on any who are avowedly Unitarian and seeking to enlist those who have shown an interest in the church life and activities. Here, as in other college towns, the different denominations employ similar helpers, and it is not always easy to find students, without any church affiliations, who are sufficiently in sympathy with our church and its doctrines as to ally themselves with the Unitarian movement on short acquaintance.

From Urbana comes this encouraging account regarding student assistants and their work: "Our student assistants have helped advance our Unity Club to the most prosperous season in its history. We have suppers once a month on Sunday evenings just before the regular meeting, and week-night parties every few weeks. Many of the students find the Unity Club one of the most attractive social centres in their college years. The regular Sunday evening meetings have been attended this fall by an average of sixty each time, and the discussion upon comparative religions led by foreign students have been almost as fascinating to our Americans as a visit to the Orient."

Responses are beginning to come in to the appeal sent out by Rev. Henry Wilder Foote in the name of the Young People's Religious Union for money to be spent in the maintenance of student assistants in our college town churches. It is interesting to note that the first six contributions received were from the Union in Laconia, N. H.; the Sunday school at Santa Rosa, Cal.; the Union at Madison, Wis.; the Union in the German St. John's Church of Cincinnati, O.; the Unity Club at Toronto, Can., and the Union at Montclair, N. J.

Nothing could better illustrate the national (might one not say the international?) character of this work than the widely scattered sources of these contributions. The Young People's Religious Union has never undertaken anything which ought to appeal more strongly to all our Unions, and it is to be hoped that many others will follow the example of these leaders.

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### Notes from the Field

West Bridgewater, Mass.—"Our young people have been given the chance they needed and are conducting the meetings themselves, and seem to take double the interest, no one having refused to lead when asked. On New Year's we made a great beginning. This year we are meeting in the vestry, and they like that much better. The other Sunday evening a social was planned for later on in the month. These socials are only for sociability and to keep up the interest in the church work. About half of our Sunday school attend the church services, and we received a fine compliment recently from one of the visiting ministers on the splendid church attendance of our Sunday school scholars."

Castine, Me.—The Witherle Young People's Religious Union holds meetings weekly from November to May, inclusive. The programme for the year shows an attractive list of subjects drawn from the books and characters of the Old Testament. Such topics have an interest for both the younger and the older members, and are recommended for the consideration of other unions.

North Easton, Mass.—The Guild at North Easton has never been so helpful to the church and the minister as at present. The attendance is good and the interest well sustained.

Humboldt, Iowa.—The Young People's Social Union has about eighty-five members and holds a social gathering or some "pay" entertainment every month, from October to June. Recently the entertainment took the form of a personally conducted trip around the world, and it proved an unqualified success, both financially and socially, about forty dollars being netted. Various homes in the parish represented different foreign countries. "At Ireland the tourists were treated to a genuine bit of Irish frolic, with songs in dialect, dances, clogs, breakdowns and characteristic fun, wound up with an Irish wake with candles, and the best looking Blarney Stone that could be found. At England the party were introduced to King George and his queen, then passing to the dining room, draped with the Union Jack, where genuine English hospitality was dispensed. At Japan the house was beautifully decorated in Chinese lanterns, Japanese bric-a-brac, and burning incense greeted the visitors. Each one was treated to tea in the tiniest cups by the tiniest waiters in typical Japanese costumes, while a Chinese servant in Oriental makeup did the honors of the occasion. At Germany the guests were treated to wennies and sauer kraut, with good rye bread and coffee out of steins. German songs and wooden shoe dances with the prettiest of frauleins for attendants and the best of music was enjoyed here. At Unity Church, representing New York as the port of entry for tourists and emigrants, the travellers were treated to an exhibition of landing and passing through the Custom House, where the baggage was examined and the immigrants detained. Many of the characters were portrayed finely both as to dress and action.

Newton, Mass.—Channing Clan has lately held a "Musical Evening," when besides instrumental music short papers were read on Schumann and Gounod. Last month a reunion of the neighboring churches, with speakers from each one represented, was held. Supper was served and an address given by Rev. Julian C. Jaynes of West Newton.

Portland, Ore.—"Our young people see that the church room has fresh flowers or autumn leaves each Sunday; attend to the ushering; give an evening entertainment each month to the boys and girls of a Home; take part in work done for the Visiting Nurse Association; give a play or something by which we can make a little money for the treasury each year. Our social committee plans for a social gathering each month. Our regular meetings are Sunday evenings each week before the evening church service. This year we have just begun meeting with the Y. P. C. U. of the Universalist Church once each month and the arrangement we think is a very happy one, the place of meeting alternating between their church and ours. We are not able to do much in

the way of bazaar work or helping much with our girls, for our membership is mostly among the young men.

Wilkes Barre, Pa.—The Parker Literary Society has for its aim:

1. To seek knowledge and truth.
2. To cultivate a desire for reading good literature.
3. To study the lives of great men, philosophers, and teachers.
4. To impress more fully upon the minds of all, The Fatherhood of God and the Brotherhood of Man.

This society is open for all denominations, strangers being especially welcome.

Winchendon, Mass.—The Charles H. Wheeler Guild is looking forward to renewed life and interest under the leadership of Rev. Alfred Free, the new minister.

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### Methods of Work in Young People's Organizations

The national Union is about to begin a new and important enterprise: the compiling of a book of methods in young people's work. This is to be a book of actual work, of methods that are used.

We have had pamphlets of advice and of suggestions. There have been theories as to how our Unitarian young people might work. And there has been, too, the dissemination of news of real work done. But we have never had a manual such as that which we now propose to produce. It is to be made up not of suggestions, advice or theories, but of experiences in actual work.

The young people's movement in Unitarian churches differs from that of other denominations. We are making our own way in our own field. No other denomination has just the same kind of group of churches as ours, nor just the same work to do. This manual is to be distinctly our own —not one which could come out of the experience of any other denomination.

It is to be an exposition of the work of Unitarian young people, not only in organizations of young people but in our churches. There are churches which have made admirable success of enlisting the young people in church work without a distinctly young people's organization. Such methods, as well as the methods in churches where work for the church is done through an organization of young people, will be presented.

We are asking for testimony. We want to hear from all our churches, east, west, north, south. We want to hear from young people and from ministers. We want quantities of information. Now is a good time of year for this enterprise. It is the time of greatest activity in our churches.

Some years ago the young people's movement in Unitarian churches was regarded by some people as a doubtful experiment. But now it has been going long enough not only to justify itself, but to commend itself. And it has developed distinctly a new life within the denominational movement. It has built up its own body of experience and work. Therefore the time has come for the compiling of such a manual.

Ministers and young people and other people are invited to write to our secretary and tell what the young people are doing; what they are doing for the church, for their own instruction, for social life, for philanthropy, for any other objects for which they work. There is, we know, great variety in this work. And we want an expression of this varied activity.

# Unitarian Temperance Society

REV. JOSEPH H. CROOKER, *President*
Roslindale, Boston, Mass.
(To whom all communications should be sent)

RICHARD C. HUMPHREYS, *Vice President* REV. A. D. K. SHURTLEFF, *Secretary*
CHARLES H. STEARNS, *Treasurer*, Brookline, Mass.

The Unitarian Temperance Society has always been most generous in offering to furnish helps in the way of speakers, etc. to young people's societies, Alliance branches, and other church organizations on the subject of temperance. Just how much our young people's societies have availed themselves of this privilege is not now known.

Oftentimes at the beginning of a new year a fresh program has to be made in many unions, so it might be well for those, whose business it is to plan the meetings, to see to it that one evening of the coming year be devoted to the temperance movement and its work.

If a special speaker on this subject should be desired or any further information be needed, application may be made directly to the secretary of the Unitarian Temperance Society, Rev. A. D. K. Shurtleff, 433 Meridian Street, East Boston; and the national secretary will be glad to forward any request of this nature. The society has a number of most excellent tracts that it will mail on application, besides pamphlets, leaflets, and other literature.

This Unitarian Temperance Society seeks to promote the cause of temperance in every possible way. It desires to place before our churches, and especially before our young people's societies, the need for vigorous and more concerted efforts in meeting and stamping out this great evil.

At the December meeting of the Executive Board of the Young People's Religious Union, when the importance of recommending this subject to the careful and thoughtful consideration of our Unitarian young people was brought up, it was unanimously voted to approve such a recommendation.

So we urge that the makers of programs, presidents, and all others interested, see that, if possible, a place be found in the year's work for the topic, "Temperance."

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## Signs of Promise!

The prime minister of France, M. Briand, speaking in the senate recently, used the impressive words: "The Government is determined to combat alcoholism. The situation is terrible. The very life of the nation is at stake." Light wines do not solve the drink problem. It is hopeful when a great statesman realize the menace from liquor.

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The German Emperor emphatically declared a few days ago: "Victory in war will crown the colors of the nation which consumes the least alcohol."

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Lord Cromer testifies to the benefits of prohibition in the army that won Omdurman, saying: "The same amount of work could not have been accomplished had beer been permitted."

The Registrar General of England and Wales tells us that the mortality among those who handle liquors (bartenders, etc.) was in 1908 over twice as great as the average among the population in general. It is hopeful that such facts are everywhere being driven home.

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The King of Sweden has given 3000 kroner to the Swedish Society of Physicians for prizes for the three best dissertations, in popular form, on the effects of alcohol on the individual and in society, and the best means for counteracting them.

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The parliament of Iceland has passed laws prohibiting the importation of liquors after January 1, 1912, and prohibiting the sale of intoxicating drinks after January 1, 1915.

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The *Toledo Blade,* one of the best known newspapers in our country, recently announced that no liquor advertisements will hereafter be allowed in its columns.

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The Crown Prince of Sweden stated in an address last summer: "The people who first free themselves from alcohol will, in this way, acquire a distinct advantage over other nations."

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The Royal Commission appointed by the House of Commons, two years ago, concludes: "The necessity for the workhouse (poorhouse) is born of the public-house (saloon)." A significant statement.

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An eminent churchman in England has just used this language: "Strong drink is hurting society, hurting the church, hurting trade, hurting civilization. The church needs to wake up on the temperance question." Hopeful words; and most applicable to Unitarians.

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The doctors are beginning to do valiant service in behalf of the temperance cause. They are giving impressive testimony against drink. A distinguished authority, Dr. W C. Sullivan of Holloway Prison, England, after long and wide investigation publishes this conclusion: "All these (various classes of vicious criminals), where not of insane stock (where liquor has also been active), will generally, I believe, be found to be the offspring of alcoholic parents." These facts need to be forcibly impressed upon the young by the pulpit, the sunday school, the home.

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The present Lord Mayor of London recently wrote: "If people could only appreciate the advantage to mind, body, and estate, to which a life of temperance conduces, the ranks of total abstainers, in which I have had the honor of serving for many years, would be enormously and constantly recruited, and, in consequence, there would be many more happy homes." Noble words and a noble example.

"The great movements of men almost invariably begin with an individual. To study the lives of leading men is to read history from the personal and vital point of view. It is to see historical movements through the eyes of the men most instrumental in originating and shaping these movements. History thus becomes living to many who find no interest in the abstract annals."

"The vitality of a religious movement is not to be sustained by detachment from its past. The serviceable man knows how to use acquired momentum and how to safeguard the gains of the patient generations."

"The master architects are gone but they have left their incomplete designs on the draughting board and we must study them if we are rightly to build the temples of religious freedom."

"These are men who refused to believe that God has exhausted his creative energies, and who gave themselves to quickening the primal impulses by which character is moulded and the truth perfected and life made more abundant."

"These were men who dared after the way called heresy to worship the God of their fathers; men whose means were freedom and truth, whose ends were brotherhood, righteousness and unity."

# Heralds of a Liberal Faith

**Edited by**
**SAMUEL A. ELIOT**

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"It is power and patience to us to remember that our own efforts for truth and freedom take place in no lonely arena. There is good background for our endeavor. Behind us and about us stretches the cloud of noble witnesses."

"It is for us to determine whether these names shall abide among the immortals. It is for us to perpetuate their principles and to pursue the ideals they set before us."

*The mottoes quoted above are taken from the editor's Introduction.*

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